Quran Ki Maashi Talimaat

Quran Ki Maashi Talimaat — Roman Urdu Tarjuma

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Roman Urdu Tarjuma

1. Bunyadi Haqaiq

Insani maashat ke baare mein pehli aur bunyadi haqiqat — jise Quran Majid baar baar zor de kar bayan karta hai — yeh hai ke woh tamam wasail aur zariae jis par insani maashi zindagi ka inhisar hai, unhe Allah Taala ne khud paida kiya hai. Usi ne unhe is tarah banaya aur un par aise qudrati qawanin qaim kiye ke woh insaan ke liye nafia hon. Aur usi ne insaan ko in se faida uthane ka mouqa diya aur in par use ikhtiyar bakhsha.

Quran mein kai aayatein aai hain jo yeh batati hain ke Allah ne zameen ko insaan ke liye ram kar diya taake woh us ki raahon mein chalen aur Allah ka rizq khayen, aur woh unhe dobara zinda karega (Al-Mulk: 15). Us ne zameen ko phailaya aur us mein nadian aur pahad banaye, aur har phal ke do joray paida kiye (Ar-Ra'd: 3). Us ne zameen mein mangne walon ki zaroorat ke barabar rizq rakha (Al-A'raf: 10). Allah hi hai jis ne aasmaan aur zameen paida ki, paani utara, phal nikale, kashti ko samundar mein apne hukm se chalaya, dariyaon ko bahaaya, sooraj aur chaand ko musakhkhar kiya, raat aur din ko apne taabe kiya — Allah ki nematon ko ginne baitho to shumar nahi kar sakte (Ibrahim: 32-34). Us ne insaan ko zameen mein mokam aur ikhtiyar diya aur us ke liye maashi wasail faraham kiye (Al-A'raf: 10).

2. Jaiz wa Na-Jaiz Ki Hadood Muqarrar Karna Allah Ka Haq Hai

Isi bunyad par Quran yeh usool qaim karta hai ke insaan in wasail ko hasil karne aur istimal karne ke mamle mein na to azad hai ke apni marzi se kare, aur na use yeh haq hai ke khud apni marzi se halal aur haram ka faisla kare. Balke yeh Allah ka haq hai ke woh us ke liye haddain muqarrar kare.

Quran is baat ko 'jhooth' qarar deta hai ke insaan khud kisi cheez ko haram kar le ya kisi ko halal. Yeh haq sirf Allah ka hai aur us ke naib ki haisiyyat se Rasool ka. Quran farmata hai (An-Nahl: 116): 'Apni zabaan se yeh mat kaho ke yeh halal hai aur yeh haram.' Rasool achhai ka hukm deta hai, burai se rokta hai, pak cheezein momin ke liye halal karta aur napak cheezein un par haram karta hai, aur un se woh bojh utarta hai jo un par lade hue the.

3. Allah Ki Haddoond Ke Andar Nijji Milkiyyat Ka Isbaat

Allah Taala ki bari milkiyyat ke tahat, aur us ki muqarrar ki hui haddood ke andar, Quran nijji milkiyyat ko sabit karta hai. Quran kisi ko bhi kisi dusre ka maal ghalat tariqon se lene ki ijaazat nahi deta. Farmaya (An-Nisa: 29): 'Aapas mein ek doosre ka maal na-jaiz tariqon se na khao, magar yeh ke aapas mein razamanadi ki tijarat ho.' Farmaya (Al-Baqarah: 275): 'Allah ne tijarat ko halal aur sood ko haram kiya.' Qarz ke muamle ko likhne ka hukm diya (Al-Baqarah: 283). Maan baap aur rishtedaaron ke chhodaye maal mein mardon aur aurton ke hisse ka isbaat kiya (An-Nisa: 7). Yateemon ka maal unhe waapis karne aur use apne maal ke saath mila kar na khane ka hukm diya (An-Nisa: 2).

Quran yeh bhi batata hai ke Allah ki raah mein maal kharch karne walon ki misal us daane jaisi hai jis se saat balein nikalti hain (Al-Baqarah: 261). Maal aur jaan ke saath jihad karne ka hukm diya (As-Saf: 11). Maal mein zarooratmand aur mahroom logon ka ek muqarrar hissa bataya (Az-Zariyat: 19). In tamam hukmon se saaf hai ke Quran aisi maashi nizam ki parikalpaana nahi karta jis mein maal par afraad ka koi haq na ho.

4. Maashi Na-Baraabari Fitri Takhyeel Hai

Quran is haqiqat ko — jo Allah Taala ki fitrat ki bunyad par hai — is tarah pesh karta hai ke jis tarah doosri tamam cheezon aur doosri qisam ke jandaron ke darmiyan rizq aur zindagi ke wasail mein baraabari nahi hai, isi tarah insaanon ke darmiyan bhi aise baraabari nahi hai. Yeh baraabari na hona Allah Taala ki hikmat ka natija hai, na ke kisi insani nizam ki galti.

Quran farmata hai (Al-An'am: 165): 'Wahi hai jis ne tumhe zameen mein khalifa banaya aur tumhain baz ko baz par darje mein buland kiya taake jo kuch us ne tumhe diya hai us mein tumhe aazmaaye.' (Bani Isra'il: 21): 'Dekho hamne kaise baaz ko baaz par fazilat di hai.' (Az-Zukhruf: 32): 'Hamne duniya ki zindagi mein un ki maashat un ke darmiyan taqseem ki hai aur hamne baaz ko baaz se oonche darje diye taake ek doosre se kaam len.'

Quran logon ko hidayat karta hai ke is fitri na-baraabari ko dil se qabool karen aur jo fazilat Allah ne doosron ko di hai us par hasad na karen (An-Nisa: 32): 'Jo Allah ne baaz ko baaz par fazilat di hai us ki tamanna mat karo.'

5. Rahbaniyyat Ki Jagah Aitidal Aur Paabandi-e-Haddood

Quran baar baar yeh sachchi baat bayan karta hai ke Allah ne yeh dunyawi nematein isliye paida ki hain ke us ke bande in se mustafeed hon — isliye rahbaniyyat ka koi mouqa nahi. Balke jo kuch woh chahta hai woh yeh hai ke pak aur na-pak, jaiz aur na-jaiz mein imtiyaz kiya jaaye, sirf halal aur pak cheezon se mustafeed hua jaaye, aur is mein bhi aitidal ki had se na badha jaaye.

Quran farmata hai (Al-Baqarah: 29): 'Wahi hai jis ne zameen mein jo kuch hai sab tumhare liye paida kiya.' (Al-A'raf: 32): 'Kaho: Kisne Allah ki us zenat ko haram kiya jo us ne apne bandon ke liye nikali?' (Al-Ma'idah: 88): 'Jo cheezein Allah ne tumhe di hain un mein se halal aur paakiza khao.' (Al-Baqarah: 168): 'Ay logo! Zameen mein jo kuch hai us mein se halal aur paakiza khao.' (Al-A'raf: 31): 'Khao aur piyo aur had se na guzro; Allah had se guzarne walon ko pasand nahi karta.' Hazrat Eisa ke pairookaron ki eejaad ki hui rahbaniyyat ke baare mein Quran farmata hai (Al-Hadid: 27) ke unhon ne ise khud eejaad kiya — Allah ne un par ise farz nahi kiya tha.

6. Kasb-e-Maal Mein Halal Wa Haram Ka Imtiyaz

Is gharz ke liye Quran yeh paabandi aaid karta hai ke daulat sirf halal tariqon se hasil ki jaaye aur haram tariqon se ijtinab kiya jaaye. Quran farmata hai (An-Nisa: 29): 'Ay imaanwalo! Aapas mein ek doosre ke maal na-jaiz tariqon se mat khao.' (Al-Baqarah: 275): 'Allah ne tijarat ko halal aur sood ko haram kiya.' (Al-Baqarah: 279): 'Agar tum ne tauba ki to tumhara asal maal wapas lene ka haq hai; na tum zulm karo, na tum par zulm kiya jaaye.' (Al-Baqarah: 283): 'Agar tum safar par ho aur likhne wala na mile to rehna rakho.'

7. Kasb-e-Maal Ke Haram Tariqe

Haram tariqon ki poori tafseeel Rasool ki ahadees aur Islami fiqh ki kitabon mein milti hai, lekin jin baaz tariqon ki Quran mein sarahat hui hai woh yeh hain: (alif) Ek doosre ka maal na-jaiz tariqon se khana aur use haakim ke saamne pesh karna taake logon ka maal gunah ki baat se harap liya jaaye (Al-Baqarah: 188). (bay) Amanat mein khiyanat — jo koi amanat mein khiyanat

kare woh qiyamat ke roz jo khiyanat kiya use lekar aaega (Aal-Imran: 161). (jeem) Chori — chori karne wale mard aur aurat donon ke haath kaat do (Al-Ma'idah: 38). (daal) Daaka aur lootoomar (Al-Ma'idah: 33). (hay) Yateemon ka maal zulm se khana — woh apne peton mein aag bhar rahe hain (An-Nisa: 10). (wow) Naap mein kami karna — un logon ke liye tabahi hai jo doosron se lete waqt poora lete hain aur dete waqt kam dete hain (Al-Mutaffifin: 1-3). (zay) Imaanwalon mein behayai phailana — duniya aur aakhirat mein dardnaak azaab (An-Nur: 19). (hay) Logon ko Allah ki raah se bhatkaane ke liye bekar baat kharidna (Luqman: 6). (yay) Duniya ki kamai ke liye laundion ko zina par majboor karna (An-Nur: 33).

8. Bukhl Aur Iktinaz Ki Mamana'at

Na-jaiz tariqon se daulat hasil karne ki mamana'at ke saath saath, Quran Majid jaiz tariqon se hasil ki hui daulat ko bhi zakhira karke rakhne aur kharch na karne ki sakht mazammat karta hai. Farmaya: Har us shakhs ke liye tabahi hai jo ayab-joi aur peeth-peeche burai karne wala ho, jis ne maal jama kiya aur use baar baar gina, woh samajhta hai ke us ka maal hamesha us ke paas rahega — use Hutamah mein dala jaega (Al-Humazah: 1-4). Jo log sona aur chaandi zakhira karte hain aur use Allah ki raah mein kharch nahi karte unhe dardnaak azaab ki khabar do (At-Tawbah: 34). Jo apne nafs ki tangi se bachaya gaya wahi kaamyaab hai (At-Taghabun: 16). Yeh mat samjho ke jo log Allah ke fazl se di hui cheez mein bakhali karte hain woh un ke liye achha hai — balke woh un ke liye bura hai. Jis mein bakhali ki hai woh qiyamat ke roz un ke gale mein daal diya jaega (Aal-Imran: 180).

9. Zar-Parasti Aur Hirs-e-Maal Ki Mazammat

Is ke saath Quran yeh bhi batata hai ke duniya ki daulat ki zar-parasti, hirs aur hawas insaan ko gaflat aur ghamand mein daal deti hai aur yeh aakhirat mein tabahi ke sabse bade asbaab mein se ek hai: 'Tumhe zyaada ke lalach ne ghaafil kar diya yahaan tak ke tum qabron mein pahunch jaate ho — tum jald jaan loge' (At-Takathur: 1-3). 'Hamne kitni hi bastiyon ko halak kar diya jo apni maashat par ghamand karti thein — ab dekho un ke gharon ko, un ke baad un mein thode hi rahe' (Al-Qasas: 58).

10. Be-Ja Kharch Ki Mazammat

Doosri taraf Quran Majid is baat ki bhi sakht mazammat karta hai ke jaiz tariqon se hasil ki hui daulat ko na-jaiz kamon mein udaya jaaye, ya sirf apni aish-o-ishrat aur lutf-o-lazzat ke liye kharch kiya jaaye. Farmaya (Al-An'am: 141): 'Had se zyaada kharch na karo; beshak Allah had se zyaada kharch karne walon ko pasand nahi karta.' (Bani Isra'il: 26-27): 'Fuzool kharch na karo; fuzool kharch shaitanon ke bhai hain, aur Shaitan apne Rabb ka nashukar hai.' (Al-A'raf: 31): 'Khao aur piyo aur had se na guzro.'

Quran ki nigah mein insaan ke liye sahi rawayya yeh hai ke woh khud aur apne ashaab par aitidal ke saath kharch kare. (Bani Isra'il: 29): 'Apna haath na bilkul gardan se baandh rakho aur na bilkul khol do.' (Al-Furqan: 67): 'Jo kharch karte hain to na fuzool kharch karte hain aur na bukhl, balke dono ke darmiyan aitidal par qaim rehte hain.'

11. Daulat Kharch Karne Ke Sahih Tariqe

Munasib had tak apni zarooriyyaat par kharch karne ke baad apni halal kamai se jo daulat bache use in kamon mein kharch karna chahiye: (Al-Baqarah: 219): 'Tumse poochte hain ke kya kharch karen, kaho: Jo zaroorat se zyaada ho.' (Al-Baqarah: 177): 'Neki yeh nahi ke mashriq ya maghrib ki taraf muh karo, balke neki yeh hai ke Allah par, aakhirat par, farishton par, kitab par, nabiyyon

par imaan lao, aur maal Allah ki muhabbat mein rishtedaron, yateemon, miskeeenon, mussafironn, maangne walon aur gulaamon ki aazaadi par kharch karo.' (Aal-Imran: 92): 'Tum neki ke maqam ko kabhi nahi pahunch sakte jab tak ke apni mahboob cheezein kharch na karo.'

(An-Nisa: 36): 'Allah ki ibadat karo aur us ke saath kisi ko shareek na karo, aur maa baap, rishtedaron, yateemon, miskeeenon, parosiyyon, hamsafar, saathiyon, mussafironn aur gulaamon ke saath neek sulook karo.' (Al-Insan: 8-9): 'Neek log Allah ki muhabbat mein miskeeenon, yateemon aur qaidiyyon ko khana khilate hain, aur kehte hain: Hum tumhe sirf Allah ki khushnoodi ke liye khila rahe hain.' (Az-Zariyat: 24-25): 'Un ke maal mein maangne wale aur mahroom ke liye ek muqarrar hissa hai.' (An-Nur: 33): 'Jo tumhare gulaamon mein aazadi ka muahida maangen, un se muahida karo agar un mein bhalai dekho, aur Allah ke maal mein se jo us ne tumhe diya hai unhe do.'

In tamam un par Quran sirf yeh buniyadi neki ka zikr nahi karta balke woh yeh bhi zor deta hai ke is tarah na kharch karna samaj ki ijtimai tabahi hai: 'Allah ki raah mein kharch karo aur apne haathon ko tabahi ki taraf mat dalo, aur ehsan karo; Allah ehsan karne walon ko pasand karta hai' (Al-Baqarah: 195).

12. Mali Kaffara

Allah ki raah mein razakaarana infaq ke ilaawa Quran Majid kuch gunaahon ke liye mali kaffara bhi muqarrar karta hai. Masalan jis shakhs ne qasam todi use das miskeeenon ko ausat khana khilana hai jaisa apne ghar walon ko khilata hai, ya unhe kapde pahnane hain, ya ek ghulam azaad karna hai — jo aisa na kar sake woh teen din roza rakhe (Al-Ma'idah: 89). Isi tarah jo apni biwi ko maa ki peeth se tashbih de kar use haram kar le aur phir ruju karna chahe to use ek ghulam azaad karna hoga — jo na kar sake woh do mahine ke roza rakhe — jo isi ki bhi taqat na rakhe woh saath miskeeenon ko khana khilae (Al-Mujadilah: 3-4).

13. Infaq Ke Maqbool Hone Ki Lazmi Sharait

Lekin yeh infaq fi sabilillah usi soorat mein fi sabilillah maana ja sakta hai jab woh: khudgharz nahi ho, riyakari na ho, apna bura maal na diya jaaye balke behtar maal diya jaaye, aur iska ek matra maqsad Allah ki muhabbat aur us ki khushnoodi ho, koi aur maqsad nazar mein na ho.

Quran farmata hai (An-Nisa: 38): 'Aur jo logon ko dikhane ke liye apna maal kharch karte hain aur Allah aur aakhirat par imaan nahi rakhte — aise shakhs ka saathi Shaitan bura saathi hai.' (Al-Baqarah: 264): 'Ay imaanwalo! Apni sadqaat ko ehsan jata kar aur takleef de kar barbaad mat karo.' (Al-Baqarah: 261): 'Jo log apna maal Allah ki raah mein kharch karte hain un ki misal us daane jaisi hai jis se saat balein nikalti hain.' (Al-Baqarah: 265): 'Ay imaanwalo! Jo kuch tum ne kamaya hai aur jo hamne zameen se tumhare liye nikala hai us mein se achhi cheezein kharch karo.'

14. Infaq fi Sabilillah Khud Mein Ibadat Hai

Allah ki raah mein yeh kharch — jise Quran kabhi infaq, kabhi sadaqah, aur kabhi zakat ke lafz se ta'beer karta hai — mehaz ek bhalai aur neki nahi hai balke yeh Islam ke paanch arkan mein se ek hai, jis tarah imaan, namaz, roza aur hajj arkan hain. Quran ne is ka zikr namaz ke saath 33 maqamat par kiya hai. Allah ne anbiya ko neek kaam karne, namaz qaim karne aur zakat dene ka hukm diya (Al-Anbiya: 73). Hazrat Eisa ko apni zindagi bhar namaz aur zakat ka paaband rehne ka hukm diya (Maryam: 30-31). Bani Isra'il se bhi yeh ahd liya gaya tha (Al-Baqarah: 83). Zakat sirf samaj ke faide ke liye nahi balke fard ki ruhi taraqqi, akhlaqi takmeel aur islah-e-nafs ka ek lazmi amal hai — Islam ka ek rukn. Quran is ka hukm deta hai (At-Tawbah: 103): 'Un ke amwaal mein se ek sadaqah wusool karo taake tum unhe paak karo aur unhe tazkiya dila sako.'

15. Lazmi Zakat Aur Us Ki Sharh

Quran ne samaj ke afraad ko razakaarana infaq fi sabilillah ke liye aam uroo dene par hi bas nahi kiya, balke Rasool ne infaq ko ek muqarrar fariza bana kar Islami riyasat ki taraf se us ki tahseel aur taqseem ka nizam qaim kiya.

Zakat ki sarhain: (alif) Sona, chaandi aur naqad: saalana dhai fisad. (bay) Baraani zameen ki pedawar: 10 fisad. (jeem) Sinchai wali zameen ki pedawar: 5 fisad. (daal) Khadaanon par: 20 fisad. (hay) Mawaishi par: fiqh ki kitabon mein tafseeel milti hai. Yeh zakat usi tarah farz hai jis tarah paanch waqt ki namaz farz hai. Dono dini faraiz ke etibar se beraber aham hain. Quran is baat ko waazeh karta hai ke Islami riyasat ka kaam bhi yahi hai ke woh namaz aur zakat ka nizam qaim kare.

16. Amwaal-e-Ghanimat Ka Khums

Zakat ke farize se jo wasail faraham hote hain us ke ilaawa Quran ek aur aham wasila bayan karta hai: maal-e-ghanimat ka khums. Quran yeh usool muqarrar karta hai ke fauj ke haath jo maal-e-ghanimat aaye use sipahi khud na looton — balke sab kuch command ke hawale karke us mein se paanchwa hissa alag karke hukoomat ke hawale kar diya jaaye. (Al-Anfal: 41): 'Aur jaan lo ke jo kuch tumhe ghanimat mile us ka paanchwa hissa Allah aur Rasool, rishtedaron, yateemon, miskeeenon aur mussafironn ke liye hai.'

17. Masarif-e-Zakat

In dono wasail se jo maal hasil ho woh ek aam khazana hai jis mein kisi ka koi muqarrar hissa nahi — balke Quran ne ise khaas masarif ke liye mukhtass kiya hai. (At-Tawbah: 60): 'Sadqaat to sirf fuqara ke liye, miskeeenon ke liye, un par kaam karne walon ke liye, un logon ke liye jin ki taaleef-e-qalb maqsood ho, gulaamon ki aazadi ke liye, qarzdaron ke liye, Allah ki raah mein, aur mussafironn ke liye hain — yeh Allah ka muqarrar kiya hua fariza hai.'

18. Taqseem-e-Miraas Ka Qanoon

Kisi mard ya aurat ki wafaat par un ke chhode hue maal ke baare mein Quran ka qanoon yeh hai ke yeh maal un ke walidain, bachon aur biwi ya shauhar ke darmiyan ek muqarrar anupaat mein taqseem kiya jaaye. Agar walidain aur aulad na hon to un ke haqiqi aur akhyafi rishtedaron aur sirf baap shariik bhai bhenon ko hissa diya jaaye. Is ke mutaaliq mufssal ahkam Surah Al-Nisa mein bayan hain. Is mamle mein Quran ne jo bunyadi usool apnaya hai woh yeh hai ke ek shakhs ki zindagi mein us ke paas maal jama hota hai — marne ke baad yeh maal markaz hi na rahe balke us ke qarabatdaron mein baant diya jaaye. Yeh usool bade bete ko miraas dene ke usool aur mushtarik Hindu khandani nizam ke ulta hai — un tariqon se marhoom ki maal aane wale marhoom ki taraf bhi markaz hi raha karta hai.

Is tarah Quran maal ko markaz rakhne ke har tariqe ko raddh karta hai aur yeh qaida muqarrar karta hai ke jo log waqi rishtedaar hain miraas mein unhi ka haq hai, aur kisi sane-khwanda admi ko kisi ke waris nahi banaya ja sakta. Quran farmata hai (Al-Ahzab: 4): 'Allah ne tumhare liye palak poshon ko tumhare haqiqi bete nahi banaya — yeh sirf tumhari zaban ki baat hai.'

19. Wasiyyat Ka Qaida

Miraas ka qanoon muqarrar karne ke saath saath Quran marne wale ko yeh hidayat bhi karta hai ke marne se pehle apne baare mein wasiyyat kare. (Al-Baqarah: 180): 'Tum par yeh laazim kiya gaya hai ke jab tum mein se kisi ki maut aane wali ho aur woh maal chhod raha ho to walidain

aur rishtedaron ke liye shaayista tariqe par wasiyyat kare — yeh haq par qaim rahne walon par farz hai.'

Is hukm ka matlab yeh hai ke insaan marne se pehle unhe jo kareeb hain aur madad ki zaroorat hai, un ke liye wasiyyat kare, kyun ke aise log miraas ke qanoon ke mutabiq hisse tak nahi pahunch sakte — jo madat karta hai woh khud apne chhode hue mein se unhe sahi manta hai. Wasiyyat aur miraas ke qawanin se saaf zahir hota hai ke yeh Islam ke qanoon mein ek laazimi double guarantee scheme hai.

20. Nadan Logo Ke Mufaad Ki Hifazat

Jo log aqal mein kamzor hon aur apni jaidad ka sahi tarah tasarruf na kar sakten — Quran un ke baare mein hidayat karta hai ke un ki jaidad unhe na saunpi jaaye, balke un ki taraf se us ka intizaam kiya jaaye — unhe us mein se khana aur kapde do aur un se achhi baat karo. Yateemon ko aazmao yahaaan tak ke woh nikaah ki umra ko pahunchen — agar un mein samajhdari dekho to un ka maal unhen saunp do (An-Nisa: 5-6). Is aayat mein yeh aham nuktah bayan kiya gaya hai ke agar aise afraad ki nijji amlaak un hi ke qanoon par milkiyyat hoti bhi hain, lekin chun ke woh us ka intizaam khud nahi kar sakte isliye samaj ko un par muhtamim muqarrar karne ka haq hai.

21. Sarkari Amlaak Mein Ijtimaai Mufaad Ka Lihaaz

Jo jaidad aur maal hukoomat ke paas aayen, un ke baare mein Quran hidayat karta hai ke is maal ka mustafeed sirf khaas tabqa na ho balke aam logon ke mufaad mein ho, aur is ke saath samaj ke kamzor tabqon ki zarooriyyaat ka khaas khayal rakha jaaye. (Al-Hashr: 7-10): 'Jo kuch Allah ne Rasool ko basti walon ki taraf se dila'a woh Allah aur Rasool, qarabatdaron, yateemon, miskeeenon aur mussafironn ke liye hai taake yeh maal tumhare ameeeron ke darmiyan hi gardish na karta rahe... aur yeh un ghareeb mujahireen ke liye bhi hai jo apne gharon aur jaidad se nikale gaye, Allah ka fazl aur khushnoodi chahte hain... aur un ke liye bhi jo in se pehle apne ghar mein qayam the aur imaan laaye the... aur un ke liye bhi jo un ke baad aaye.'

22. Taxes Aind Karne Ke Baare Mein Islam Ka Usooli Zaabita

Taxes aaid karne ke baare mein Quran is usool ki taraf rahnamai karta hai: taxes sirf un logon par lagaaye jaayein jin ke paas apni zaroorat se zyaada maal ho, aur un ke maal se sirf woh hissa liya jaaye jo un ki zaroorat se zyaada ho. (An-Nisa: 219): 'Woh tumse poochte hain ke kya kharch karen, kaho: Jo zaroorat se zyaada ho.'

Islami Nizam-e-Maasheeshat Ki Khusussiyyaat

Quran ki in 22 nuktaat se jo aayaton mein insani maashi zindagi ke liye tarteeb di gayi hain, un ki bunyadi khusussiyyaat yeh hain:

1. Yeh scheme maashi insaaf is tarah qaim karti hai ke maashi zulm aur na-insafi khatm ho aur samaj mein akhlaqi fazail paida hon. Quran is baat ko na-mumkin samajhta hai ke koi maashi nizam bana'a jaaye jis mein koi kisi ke saath nek nahi kar sake. Balke woh aisi nizam pesh karta hai jis mein afraad ek doosre ke saath wafa, dard-mandi, kareem-ul-qalbi, shukar guzari se pesh aayen aur maal ke badlay mein jo log ghareeb, rishtedar, zarooratmand aur bekas hain un ka khayal rakha jaaye. Is gharz ke liye is mein zyaada se zyaada afraad ke andar imaan paida karne aur taleem-o-tarbiyyat ke zariye unhe behtar insaan banana ki koshish ki jaati hai (Nuqaat 8-19).

2. Is mein maashi iqdaar aur akhlaqi iqdaar ko ek doosre ke saath ham-aahang kiya gaya hai aur maashi masail ko ek mujrad maashi nuqta-e-nazar se lene ki bajae iss tamam majmue nizam-e-

hayat ke tanasub mein hal kiya gaya hai jis ki amarat Islam ne Allah ki khudaparastana tassawwurat aur falsafa-e-akhlaq par rakhi hai (Nuqaat 1-2 aur 3-5).

3. Is mein zameen par insani nau ki maashi wasail ko Allah ka aam fazl qarar diya gaya hai jis ki shaKhsi ya qaumi ijaradari jaiz nahi — balke maqsad yeh hai ke yeh wasail zyada se zyada insan ke faida ke liye mayassar kiye jaayein (Nuqta 5 — mula).

4. Is mein afraad ki nijji milkiyyat ka haq tasleem kiya gaya hai magar bilkul bela-qaid nahi. Afraad aur samaj ke mufaad ke liye is nizam ko paabandiyon ke saath chalaya jaata hai — in paabandiyon se baaz huqooq laazimi hisab-kitab ke qaabil hain aur baaz ke liye khud afraad ko samajhne aur akhlaqi tarbiyyat ke zariye tayaar karne ka intizaam kiya gaya hai (Nuqaat 3-5, 8-15, 19-20).

5. Insani zindagi ke maashi nizam ko fitri soorat mein pesh kiya gaya hai jis mein afraad ko aazadana mehnat aur jaddo-jahad ki ijaazat di gayi hai — lekin yeh aazadi baqaaid qaid hai — balke is mein baaz haddain muqarrar ki gayi hain afraad ki khud apni bhalai aur un ke samaj ki maashi behbood ke liye (Nuqaat 4-7, 8-22).

6. Is mein aurat aur mard donon ki mehnat ya miraas se hasil ki hui daulat donon ki yaksaan milkiyyat qarar di gayi hai aur dono jinsonn ko milkiyyat ke yaksaan huqooq diye gaye hain (Nuqaat 3-4 aur 18).

7. Is mein maashi tawazun baqaraar rakhne ke liye aur ek taraf logon ko fizoolkharch aur israf se mana kiya gaya hai, aur doosri taraf zyaada maal jama karne aur kharch na karne ki sakht mazammat ki gayi hai (Nuqaat 5-8, to 10).

8. Is mein maashi insaaf qaim karne ki aisi nizam hai ke daulat kisi ghalat zariye se aaye aur na kisi jagah jama ho kar ruke. Is ke saath yeh bhi intizaam kiya gaya hai ke daulat zyaada istemaal se aaye aur us ke zyaada istemaal se woh khaas log jo hisse ke haqdaar hain kisi munasib hisse se mahroom na rahein (Nuqaat 4, 10, 12-15, 19-21).

9. Maashi insaaf ki yeh scheme riyasat ke dakhle par zyaada inhisaar nahi karti. Maqsad muqarrar karne ke baad woh apna maqsad haasl karti hai afraad ki ruhi aur akhlaqi islah ke zariye aur samaj ki maashi islah ki aazadi ke zariye — taake maashi zindagi ki mantiqi zarooryaaton ko poora karte hue maashi insaaf ka maqsad hasil ho sake (Nuqaat 5 to 22).

10. Samaj ke mukhtalif anasir ke darmiyan tanazu paida karne ki bajay un ke darmiyan tawun aur rifaqat ki rooh paida karti hai zakat ke zariye (Nuqaat 4, 8, 9, 11, 12, 14, 15, 21, 22).

Yeh usool Rasool Sallallahu Alaihi Wasallam aur Khulafa-e-Rashideen ke ahad mein jis tarah nafiz kiye gaye the us se hamen ahkam aur nizam ki shakl mein tafseelat milti hain. Lekin yeh is mazmoon ke mauzu se khaarij hai. Is ke baare mein hadeeth, fiqh, taareekh aur seerah ki kitabon mein wasee mawad maujood hai jis ki taraf tafseelat ke liye rujoo kiya ja sakta hai.